

# WORKERS OF THE WORLD UNITE.

## THE

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### SONG OF THE DISINHERITED.

Lift up your faces from the sod:  
Frown with each furrowed brow;  
Gold apes a mightier power than God,  
And wealth is worshipped now!  
In all these toil-ennobled lands  
You have no heritage;  
They snatch the fruit of youthful hands,  
The staff from weary age.  
O, tell them in their palaces,  
These lords of land and money,  
They shall not kill the poor like bees,  
To rob them of life's honey.

Through long dark years of blood and tears,  
We've toiled like branded slaves;  
Till wrong's red hand hath made a land  
Of paupers, prisons, graves!  
But long-sufferance endeth now:  
Within the souls of men  
The fruitful buds of promise blow,  
And freedom lives again!  
O, tell them in their palaces,  
These lords of land and money,  
They shall not kill the poor like bees,  
To rob them of life's honey.  
Too long have Labour's nobles knelt,  
Before dictators' "rank";  
Within our souls the iron is set,  
In these our letters etched!  
A gaudious voice goes thrilling forth,  
From millions starting now  
Who yet before these gods of earth  
Shall stand with lifted brow,  
And tell them in their palaces,  
These lords of land and money,  
They shall not kill the poor like bees,  
To rob them of life's honey.

—Gerald Massey

### TRUE RELIGION.

Our thoughts are mouldering unmade spheres,  
—And like a blessing or a curse  
They thunder down the formless years,  
And ring through the universe  
We build our futures by the shape  
Of our desires, and not by acts,  
There is no pathway of escape:  
No man-made creeds can alter facts.

Salvation is not begged or bought;  
Too long this selfish hope suffered;  
Too long man rooked with lawless thought,  
And branded upon a tortured Christ,  
Like shrivelled leaves, these worn-out creeds.

Are drooping from Religion's tree  
The world begins to know its needs,  
And souls are crying to be free.

Free from the load of fear and grief  
Man fashioned in an ignorant age;  
Free from the ache of unbelief  
He fled to in rebellious rage,  
No church can bind him to the things  
That fed the first crude souls evolved;  
For, mounting upon darling wings,  
The questions mysterious all unsolved,  
Above the drove of creeds above  
The blatant voice of braying doubt,  
He hears the still, small voice of Love,  
Which sends its simple message out,  
And clearer, sweeter, day by day,  
Its mandate echoes from the skies,  
"Go roll the stone of self away,  
And let the Christ within thee rise."

—Ella Wheeler Wilcox

### CLEAR THE WAY.

Once the welcome light has broken, who  
shall say  
What the unimagined glories of the day?  
What the evils that shall perish in its ray?  
Aid the dawning, tongue and pen!  
Aid it, hopes of honest men!  
Aid it, paper! Aid it, type!  
Aid it, for the hour is ripe  
And our earnest must not slacken into play.  
Men of thought and men of action—  
Clear the way!

Lo! a cloud about to vanish from the day,

### Politicians and Socialism.

(By JAYEM.)

At or last great earthquake in the Island of Sicily, a party of rescuers heard a continued cry of "Maria, Maria." After several hours of digging amongst the ruins of a house, they found the owner of the voice to be a hungry parrot. But near it were two women, alive, though too exhausted to call for help. So the bird's cry had been of value in rescuing two human lives.

Socialism "the parrot cry of nervous politicians" is often heard whenever industrial reform is suggested in State enterprises, like the Victorian railways. The cry is useful in directing attention to other vital issues in which the working class are directly concerned.

A Melbourne capitalist, addressing a meeting of State members, criticised the Premier, who, he said, was the weakest Premier Victoria has ever had, and is entirely without backbone.

At the end of next year, wailed this unhappy capitalist, the loss on the railways would be possibly £1,000 a day. Co-operation was the only solution. If the railway men were taken into partnership, the deficit might be turned into a profit, and money placed to the credit of a sinking fund. A bonus, amounting to half the profits, should be distributed amongst the employees, and the remainder would go to the producers.

The man attacked, the Victorian Premier, replied that "Mr. Wynne's remarks on the railways were, of course, thoroughly Socialist."

One knows not of the average politician in a remark of this kind, whether he is side-stepping or merely ignorant of the fact that it is distinctly not "Socialistic" even were it possible or probable, for wage slaves employed in a capitalist State enterprise to share profits with their bosses. Even though "half the profits should be distributed amongst the employees," that would not be Socialism, as Premier Peacock claims, because the employees would be working under the wages system, and be working for profit of their bosses, the capitalist class. Until the working class own entirely what they produce and produce not for profit, but for use, there will be nothing resembling Socialistic schemes in any country in the world.

"A lie has no legs." It has to be bolstered up by other lies, and if it were not for lies, where would the average politician be?

It is said that some of the most powerful money lords in U.S.A. have copies of Marx's "Capital" in their libraries. But they do not advocate the sociological discoveries and teachings of Marx and Engels. Possibly, some Australian politicians read Marx, but they dare not speak publicly of the principles of Socialism. To do so would be for them to commit political suicide. They are chained to the car of capitalism, as defeated rulers were chained to the chariots of their pagan conquerors.

The truth is that in all countries the capitalist class scent the coming industrial One Big Union, and a revolutionary political organisation, which, based on class consciousness, will sweep the present social system out of existence. Many politicians of the capitalist class know this as thoroughly as does any scientific Socialist, but they still continue with the art

And a brazen wrong to crumble into clay.  
Lo! the Right's about to conquer—  
Clear the way!

With the Right shall many more  
Enter smiling at the door;  
With the giant Wrong shall fall  
Many others, great and small,  
That for ages long have held us for their prey.  
Men of thought and men of action—  
Clear the way!

—Chas. Mackay.

### Uncle Sam and Brother Jonathan.

Brother Jonathan.—The world seems to be going crazy!

Uncle Sam.—What about?

B.J.—You can't open a paper without your eye alighting on the word "Socialism." It is "Socialism" here, "Socialism" there, "Socialism" everywhere.

U.S.—I should take that for a sign of increasing sanity.

B.J.—"Sanity"! There is something about you Socialists, I mean good fellows like you, that puzzles me.

U.S.—I may be able to unpuzzle you. What is it?

B.J.—You are so kind-hearted, yet so cruel. You mean to do the best for people, and you go about deliberately to do the worst for them; you mean them to be

of a corrupt press to malign or to ridicule Socialism; the system under which wage slavery will be abolished and the workers own what they produce.

A candidate for a seat in the House of Representatives, rendered vacant by the death of a Win-the-War politician, recently made a savage attack on Socialism. Amongst other things he said it was a German product, and its author, Karl Marx, was a native of that country, thus appealing to the "patriotism" of the farmers, and warning them of the "Socialistic" views of the Labor candidate opposing him.

Karl Marx was born in Prussia, but most of his revolutionary works were written in England, in which country he and his family lived on the verge of starvation for many years.

When engaged in writing his colossal work, "Capital," Marx spent months in visits to the reading room of the British Museum, collecting material for his book, pouring over works of history, philosophy, and political economy. If a book can be rated as native to the place wherein it is written, then "Capital" is distinctly English, and thus should command respect from any reputable Win-the-War candidate.

The same politician forgot to tell his audience of patriotic farmers that Martin Luther was a German priest, who protested against certain doctrines of the Church of Rome, and founded the Protestant religion. Though made in Germany, no patriotic Australian politician has thus far protested that Protestantism should be outlawed as a religion of enemy origin. But any stick is good enough to use for beating the Socialistic dog. The cry that Socialists are against all religion is beginning to lose its efficiency, and so the latest stick is that Marx and Socialism are of enemy origin, and therefore to be shunned with horror and abhorrence by all true patriots of other countries, including Australia and the State of Victoria in particular.

The Capitalist Press, too, is fighting the battle of this particular side of election, and its Federal candidate, with special venom against the Labor candidate, who is wrongly accused of being a Socialist.

Said an English traveller, "There are three classes of liars—the first are simply liars; the second, expert liars; and the third, class-Socialists." "One tells the truth to his confessor," declares a Sicilian proverb.

Some of the people must have emigrated, and got jobs on the capitalist press, in the Australian Commonwealth, for the express purpose of writing up misleading statements about Socialism. What they forget to mis-state in the press, the local politicians shout out with angry voices from public platforms.

The Socialist infant, like a young Hercules in its cradle, has a heavy task in strangling the attacking serpents of Malice, Falsehood, and Fear.

happy, and you seek to insure their unhappiness.

U.S. (looks amused).—In what way?

B.J.—You think I am fooling. I am not. You want the workingmen to enjoy the beauties of the Socialist Republic. Now, I admit that the Socialist Republic must be the most enjoyable abode for man possible.

U.S.—If that is so, in what way are we Socialists encompassing the unhappiness of the people?

B.J.—I was just about to explain. Now, if so happens that with all their troubles and miseries, the working people ARE contented. Their life is not a happy one, I admit that, too. Nevertheless, in order to reach that point where they will be enjoying the happiness of the Socialist Republic, it is, first of all, necessary to render them discontented with their present lot. Unless you do that you could not get them to move on.

U.S.—Granted.

B.J.—So that in order to reach the expected happiness of the Socialist Republic, you must begin by robbing them of their present happiness.

U.S.—Present happiness?

B.J.—Yes; that happiness that always attends content. And then, suppose you Socialists do succeed in establishing the Socialist Republic, and along with it, all the joys that you expect. Will the game be worth the candle to those poor workingmen?

B.J.—Let's see! The higher the plane on which man stands, all the more sensitive is he. A fly has less feeling than a mouse, a mouse less than a monkey, a monkey less than a man. Man stands on the highest plane, but he has to pay dear for that by being subject to the tortures that the lowly fly knows naught of. Raise the lowly workingman to the giddy elevation of the citizenship of the Socialist Republic or Co-operate Commonwealth, and it will be to him as if you raised a fly from its present lack of sensitivity, i.e. happiness. Which is why I say Socialists mean to impart happiness to the masses, and only lay the ground for their greater unhappiness.

U.S.—All is not said by looking at one side of a medal.

B.J.—Is there another side to this medal?

U.S.—Very much so. Man in the Socialist Republic is more sensitive; consequently will be subject to sorrow not dreamed of by him to-day, consequently will be unhappier. Therefore, it is wrong to work for the Socialist Republic. That's your argument?

B.J.—That is.

U.S.—Consequently, this must also follow: life at the stage of human development is subject to pains not dreamed of by life at the stage of the fly development; therefore we should wish to be flies and not men. That is your position. Now, how much further back in the scale of development would you like man to go, so as to reach YOUR ideal state of happiness?

B.J. remains mute.

U.S.—Your silence is more eloquent than your speech. Yielding to the vanity of wishing to seem philosophic, you have taken a stand which, if it means anything, is an advocacy of Retrogression, or Bestiality. The arguments against Socialism are in seeming only. Socialism has all the trump cards.

—"The Weekly People", N.Y.

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## The Strike and After.

By F. SUTHERLAND.

It is said that experience teaches fools, but  
in reality, he is no fool whom experience  
teaches.

Again and again in this country and other  
countries, sectional strikes have proved fail-  
ures owing to the growing strength of capital,  
but in this country capital, aided and even  
encouraged by the ignorance or treachery of  
Labor leaders, has enacted legislation prohib-  
iting strikes. The blood-thirsty war bar-  
racker, who sees red when you mention arbi-  
tration in connection with the "European lun-  
acy," is a veritable dove of peace in the  
ceaseless struggle between capital and labor.

The latest industrial upheaval in this coun-  
try ended in another defeat of Labor. Once  
more the forces of Bullion, aided by a barrage  
of misrepresentation and abuse from the sub-  
sidised press, have compelled Labor to fall  
back. In the days of Napoleon, when the  
young men of the Scottish Highlands were on  
the continent, fighting for the French, the  
landowners took advantage of their absence  
to evict their parents from their holdings; so  
to-day in Australia, with large numbers of  
Unionists in the ranks, capital is seizing the  
opportunity to deal a crushing blow at the  
growing power of Labor.

The card system will be followed by dilu-  
tion of Labor, the open shop, victimisation of  
those whose opinions are not those of the boss  
and his satellites. Labor, divided into hundreds  
of small unions, manacled by restrictive legis-  
lation, will find its liberties vanish and the  
manacles of capitalist despotism firmly  
riveted on its limbs. So much for Australian  
liberty and alleged democracy. What are the  
unions to do now? Are they like Mr. Micaw-  
ber to fold their arms and await events?

Allowing that the body of Labor is man-  
acled, there would be hope if the intellect was  
free. Unfortunately, the intellect of Labor  
is doped. Some of our fellow-workers doped  
themselves with religion, the drug still circu-  
lating in his mental system, as a result of  
which, though dazed by the attack of capital,  
he takes a forward step, then quickly nullifies  
his forward movement by taking two steps  
backward. What can we expect?

The wharf lumpers, debauched in sentiment,  
their intellects poisoned by imbibing the  
opinions of one of their leaders of not so  
long ago, who was and is one of the foremost  
charlatans of this or any other age in history.

A phase of this strike to be noticed for  
future reference is the direct participation of  
the Government, open and above board, in  
defence of capitalism. In the past, the  
State pretended to act as referee between  
capital and labor, always, of course, excusing  
a hit below the belt on the part of capital as  
justifiable; but now, even this alleged impar-  
tiality is dispensed with. Like a cancer, the  
money-power is eating its way into the very  
vitals of society. Meanwhile, Labor, drugged  
and doped, sleeps on. They ought to know  
that "speeding up" always and everywhere  
results in an increased crop of accidents. It  
was so on the wharves in New Zealand after  
the general strike; it was so in the steel  
works of the murderous Carnegie of "trium-  
phant democracy" at Homestead. It will be

## Working Class Agreements.

## Their Sacred Nature.

C. F. C.

The group was discussing the after-  
math of the recent N.S.W. railway strike.  
Member after member had similar tales  
to tell—tales of the industrial massacre  
of working class stalwarts—tales which  
mostly ran—

"Rough about Joe, isn't it?" "He has  
no chance of getting in again. A wife  
and four kids, too—that's the pity. After  
the strike ended in, he, like many others,  
was informed by the Railway Commis-  
sioners, that his services were no longer re-  
quired. When he appealed he was order-  
ed before the Appeals Board, who cross-  
examined him. He thought he was on vel-  
vet—right up to the last question, THAT  
settled him."

"What was the question?" the speaker  
was asked.

"Well, the appeal generally finishes  
with the appellant's being asked two  
questions. They run: 'In the event of  
a strike in future, would you be LOYAL?'  
Of course, Joe, knowing his class-position  
replied: 'Certainly,' 'that you would be  
absolutely LOYAL to the Commissioners  
in the event of industrial trouble.' Joe  
thereupon explained that in that event  
he would be loyal to his class—that was  
the only loyalty he knew or cared about.  
So he's outed for good.' Scores of clean  
men have been so treated.

Why should these men be truthful in  
giving their answer to such a question—a  
question upon whose answer depends  
bread or misery for them and theirs—the  
question which determines whether the  
"agreement" or "contract" for employ-  
ment, shall be entered into or not? And  
once the "contract" is entered into, is it  
binding on the "contracting" wage  
earner?

Let us examine the status of the wage-  
earner (or union of wage earners) about  
to enter these so called "contracts."

A contract, is simply an agreement en-  
forceable at law, entered into between two  
or more parties. In law the presence of  
force, intimidation, extortion or "DU-  
RESS" when the agreement is entered  
into, makes such agreements null and  
void. Says Webster's Dictionary: "DURESS  
is the state of compulsion or neces-  
sity, in which a person is influenced, whether  
by the unlawful restraint of his lib-  
erty, or by actual or threatened physical  
violence, to incur a civil liability, or to  
commit an offence." The agreements  
which the workers make with the em-  
ployers are thus ever tainted by the pre-  
sence of DURESS.

Under the present system of production  
for profit (or capitalism) the wage-earner  
because of his economic (or industrial)  
position in society, is necessarily always  
in a state of compulsion or necessity. The  
wage earner to live must work. Since he  
does not own his own job, his life is in  
the hands of those who own the machin-

so in Australia.

Yet the doped one sleeps whilst his house  
is on fire. Were he only to recover and see  
affairs as they really are, what would he do?  
He would laugh, but it would be the dreadful  
laugh of an angry—a thoroughly aroused—  
man. He would laugh at the lachrymose  
attitude of the capitalist press when speaking  
of the sufferings of the Belgians and their  
heartless reference to the sufferings of his  
own wife and children in time of industrial  
trouble. He would laugh at the advice of  
that archangel of deceit and treachery at  
Melbourne, who advised them to ask for no  
more increase in wages whilst prices of the  
necessaries of life kept rising. Loyalty on  
their part consists in suffering, and, if neces-  
sary, dying of starvation, but they must die  
quietly, and with decorum, lest they disturb  
the peace of mind of those who are too busy  
coining profits whilst the war lasts, making  
hay while the sun shines, as it were.

But then, does not the press and politicians  
share in the ill-gotten gains, and is not their  
purse-patriotism a paying concern? To be  
sure, they don't practice what they preach;  
it would lose its punch for them if they did.  
Also, the industrial leaders are bought and  
sold in this country as they were in England  
in the big strikes of 1912. A corrective of

ery of production, at which he must work  
or starve.

He must sell himself to a purchaser  
within the capitalist class. Marx sums  
up his economic (industrial) position thus:  
"The laborer whose only source of  
earning is the sale of his labor power can-  
not leave the whole class of its purchas-  
ers, that is the capitalist class, without  
renouncing his own existence. He does  
not belong to this or that employer, but  
he does belong to the capitalist class;  
and more than that: it is his business to  
find an employer; that is, among this cap-  
italist class it is his business to discover  
his own particular purchaser."

Where is the liberty of the wage ear-  
ner in contracting with the masters whose  
slaves they are, into whose services they  
MUST contract, or starve? Do the wage  
earners, or their unions, stand upon a  
footing of equality in contracting with  
the capitalist, who has the whip lash of  
hunger over them? Functioning as they  
do on their living wage—the pay of a  
horse—with no reserve to fall back on,  
are the two parties, wage earners and  
capitalists, of the same contracting mind  
and power? The whole "agreement"  
reeks with "duress," and if not void in  
the eyes of the capitalist judges adorning  
the Bench, these "contracts" should be  
binding—so long and only so long as it  
suits the wage earner.

Because of their belief in these sacred  
"contracts," the workers, divided into  
their absurd, antiquated and autonomous  
craft unions are reduced to impotence by  
the simple device of being made enter  
"contracts," expiring at different times,  
with the capitalist employer. This is the  
crux of craft union organised scabbery.

Those stalwart railway strikers who  
have lately been industrially-massacred  
were truthful and game—but foolish.  
"Duress," in the shape of economic nec-  
essity was brought to bear on them, and  
they would have been just as true to  
their class had they signed the "agree-  
ments."

In one of his addresses Daniel De Leon  
was asked:—

"Do you not believe that the capitalist  
class will seek to prevent the growth of  
the organisation, now called the Workers'  
International Industrial Union, by de-  
manding from each employee a sworn af-  
fidavit that he is not a member of that  
organisation?"

De Leon answered: "They may try  
that, but it will fail of its purpose. I  
showed you that the 'contract' which  
I was made to sign by a pistol being held  
to my head, was null. It was null be-  
cause it was not I, but the pistol, that  
signed the contract. Likewise with such  
affidavits. They would not be sworn to  
by the working man, but by the whip  
of hunger held over his head. The whip  
took the oath: let the whip keep it."

these defects as far as officials are concerned  
is for the power to rest with the rank and file.  
In political affairs the rights of recall in in-  
dustrial affairs the ballot. No strike should  
be called on or off without a ballot, and its  
continuation should also be subject to the  
voice of the majority. In both political and  
industrial affairs the officials should be ser-  
vants, not bosses and dictators, who secretly  
sell the men to the capitalist and pocket the  
Judas silver as their reward. We must cease  
hunting for saviours and resolve to be our  
own saviours. Were not Fisher and Hughes  
idolised? Not even the most obvious and in-  
telligent criticism was tolerated. Both of  
them using the workman as a stepping stone  
to the realms of Fat, and like the holy ape  
of Benares (India) they treated their wor-  
shippers with contempt.

For very self preservation and to prevent  
slipping backwards the Unions should hold a  
national convention, and resolve to cancel all  
awards and rid themselves of arbitration  
humbug. An eight hours day and a sliding  
scale of wages in accordance with the rise of  
prices for all industries, both in town and  
country, to be insisted upon at all hazards.

None of these things—the recall, the ballot,  
the eight hour day, the sliding scale of wages,  
are for one moment suggested as remedies or

## The Bayonet.

By WOODICUS.

The other day, when walking through a  
museum, I noticed a bayonet from the field of  
battle: Picked up by chance and retained as  
a souvenir. As I looked upon its silver edge,  
bright and dazzling, a souvenir! I asked my-  
self: "A souvenir of what?"

I had a mental vision of the evolution, his-  
tory and purpose of a bayonet. My eyes  
seemed to penetrate beyond the bright surface  
of the instrument of torture and death, away  
into dark caverns, down hundreds of feet into  
the bowels of the earth. In the blackness  
glowed little lights, carried on the heads of  
men, as they toiled, their bare bodies covered  
with red dust. Every time the big hammers  
wielded by these men, struck the rock, sparks  
flew. A drilling machine started to bore into  
the iron lode. "Chug, chug, chug," spoke the  
drill; then another drill joined in the din;  
another, and yet another, until the earth  
seemed to quake, and threatened to split as-  
under. My ear drums seemed ready to burst  
as a consequence of the noise that continued  
for hours. When the drills ceased to bore,  
I imagined I saw the miners, ram the yellow  
plugs of explosives into the holes, and, after  
the fuse, and run toward places of safety,  
yelling as they ran, their warning cry of  
danger, "Fire on! Fire on!" For a minute  
there was peace; then came a roar and a  
crash, as if two planets had come into colli-  
sion. The concussion dashed out the miners'  
lights. In darkness reared destruction and  
violence. Men coughed and spit, and the black  
clouds of fumes rolled on from the blast, half  
suffocating, half blinding the miners. Then,  
of course, the scene changed.

I saw the men pour out of the mine like  
ants from a hole. A strike. A demand for  
increased wages and less hours of daily in-  
carceration in the black inferno.

The men for a while walked upright on the  
face of the earth until their clothes were  
thin, their children barefooted, their furniture  
and bed clothes sold for food. Debauched!  
They scrambled and fought as cats fight for  
a bone, to get back into their warren to delve  
and delve under a bondage more merciless  
than before they came out.

Again the scene changed as rapidly as a  
moving picture. I saw the ore that had been  
gouged from the earth at the expense of the  
dignity, manhood, and lives of miners, tipped  
into a furnace, that bombarded the clouds with  
fire, and rockets. It turned midnight in a  
dawn, for the furnace never ceased, always  
hungry, always being fed, it ejected a white-  
hot steam of metal. The metal became billows  
of steel. Steel, pulled, juggled, rolled, and  
hammered by fifty-ton hammers, operated by  
men, whose muscles contracted and relaxed,  
pumping a continuous stream of perspiration  
from every pore. These men worked nob-  
ly to the waist; some of them were more than  
men; giants, who sold daily the use of their  
unknown strength for just enough to recuper-  
ate during their sleep, in the morning, to  
cry, "Master, here am I, at your service, as  
strong as ever." The toil hardened, both  
mind and flesh, so robbing the toilers of the  
necessary intellect and leisure, to protest against  
their task masters' unquenchable greed for  
the use of cheap-priced human bodies.

From such condition came the bayonet.

permanent benefit; they are merely defensive  
measures to prevent losing ground in the class  
conflict.

Nor is it enough for the unions to say their  
objective is Socialism; their apathy and in-  
difference make it a very distant objective  
indeed. We want to see their faith defeated  
in practice. Let every union stock Socialist  
literature, the classic literature, in particular  
the works of Marx, Engels, and Dietzgen, and  
other foremost exponents of the movement.  
Labor papers, if sincere, should advertise So-  
cialist literature. It is no excuse to say  
workingmen would not understand these works.

Strange that most Socialists are working-  
men, and seem to get a very passable know-  
ledge of the theories and truths of Socialism,  
both in its philosophic and economic aspects.  
It is not want of intelligence, but want of will,  
that is where the trouble lies. Any man and  
woman who can read, can understand Social-  
ism—and there are dictionaries for "big  
words." Remember, there is no standing  
still; we must either go forward to Socialism  
or backward to despotism. And always and  
everywhere we must insist on a change of  
sentiment—the workingman and working-  
women must become class-conscious with the  
immense change that is implied thereby.

Every new subscriber you get for "The  
International Socialist" is a blow struck at  
Capitalism.



## The Failure of Orthodox Economics.

By J. M. G.

The orthodox economists and so-called Socialists, who accept Professor Stanley Jevons as their authority, have no conception of economic development. They are completely befogged, and their mental vision distorted, as is evidenced by their many fantastic ideas for reforming society.

Professor Jevons, amongst his many fallacies, tried to explain the industrial crises that occurred periodically during the nineteenth century, by spots on the sun. These crises had a recurring period of 8, 9 and 10 years right down the century; and as the spots on the sun had approximately the same periods, of course according to this genius there must be a connection between the two. Mental imbecility could go no further. Spots on the brain, or mental kinks would have been nearer the mark.

These followers of Jevons, of whom Professor Marshall is the most noted, accepting his absurd theories are unable to see that development in society that is persistently going on irrespective of all efforts on the part of individuals or sections of society. They fail to see that economic determinism, that force that drives society along definite lines, and compels the capitalist class as it does the working class, to conform to its laws. These people fail to understand the situation created by the war, a war for markets that has forced the big financiers and capitalists to introduce State control and will compel them to go still further and establish that Utopian dream, State Socialism, or to give it its proper name, State capitalism.

This State socialism, according to these dreamers, is going to create a new heaven upon earth, is going to rid humanity of all the ills that flesh is heir to.

The advocates of State control, State Socialism, nationalisation and so on, accepting Jevons' theories, fail to understand the economic structure of society, they fail to see that the adoption of any of these theories as a cure for the ills of society are bound to fail. It is simply carrying the present form of production for profit into a phase of society similar in everything but name. Our present system of society is based on individual ownership. That ownership in the case of the big industries is collective, in the form of shares held by individuals as units of Corporations and Trusts. To nationalise or establish State ownership in these industries would necessitate the State issuing State interest bearing bonds to the amount of the capital invested, in these industries. The State in running these industries would require to create a surplus profit, just as is done under the present system. This surplus profit created by the workers, would require to be sufficient to create a sinking fund to pay off these bonds and pay interest on them; and would have to provide the funds to pay back interest and capital to those good patriots, who were so loyal to their country as to feel it necessary for them to do their bit to win the war and save their country by lending their surplus cash at 5 per cent.

This surplus, produced to pay off these good people, will have to find markets overseas, and although the world is large, it has its limits; and when that limit is reached we will have an industrial crisis, caused by over-production. It cannot be otherwise, as the system is the same, no matter by what name it is called.

This over production, with the markets glutted and the warehouses stocked to their fullest capacity, will throw not thousands but millions out of work, without the means to buy the bare necessities of life; and will be the greatest industrial crisis the world has ever seen.

This is no fantastic theory, we have had these crises during the nineteenth century, and many of us are old enough to remember several of them, and have first hand knowledge of the degrading effect they had upon the workers in the mass.

We Socialists who accept Marxian economics recognise that any form of society that fails to give collective ownership in the tools of production, with production for use and not for profit, is by the very nature of things bound to be a failure. They are but attempts at reforming the

Comrade J. O. Moroney occupied the chair, and called upon Comrade E. E. Judd, of the S.L.P., to open the debate.

E. E. Judd:— (Continued from last issue)

### DEMOCRATIC PROPOSAL OF THE S.L.P.

The next attempt to achieve Unity was initiated by the Annual Conference of the S.L.P., held at Easter, 1915. That Conference was of opinion that as the S.L.P. and A.S.P. Executives had failed to achieve unity, that the fairest and most democratic method—and the quickest way to achieve unity—would be to place all the vital facts in connection with both organisations before the members of both parties. With that object in view, the following proposal was adopted:

"In order that the membership of the S.L.P. and A.S.P. shall clearly grasp all the vital facts in connection with both organisations—including the cause of the deadlock of the unity negotiations—that the Executives of the above-mentioned parties agree to prepare and publish a statement on behalf of their respective organisations in 'The People' and 'International Socialist,' respectively.

"In the event of the proposition being accepted by the A.S.P. and S.L.P., to open the discussion, which, in order to prevent the party statements being obscured, to be limited to official statements until its conclusion."

Also that when one Party published its official statement the other Party was to republish it the following week, then publish the reply, which was to be re-published by the first Party the following week, and so on until the official statements concluded. After the S.L.P. Conference decisions were ratified by its membership, the proposal was forwarded to the A.S.P. This proposal should have enabled the membership of both Parties not only to have understood the cause of disunity, but to have achieved unity. Could we have made a fairer offer? The A.S.P. agreed to the proposal. On September 9th we published our statement and sent copies of it to the A.S.P. office. Instead of publishing our statement the following week—as they had agreed—the A.S.P. officials did not publish even a part of it, until October 2, 1915. On that date, less than half of the S.L.P. statement was published in the "International Socialist," and the rest of the statement was suppressed. And, what do you think, comrades, the A.S.P. officials said in an introductory paragraph to the published portion of our statement? What do you think honest men would have said? Would they not have said: "This is a part of the S.L.P. statement? What did the A.S.P. officials say? Here is their paper! They said: 'This is the S.L.P. statement.' As you see, it is less than half of the S.L.P. statement. Therefore, their statement is a lie. Are not

capitalist system, leaving the wage slaves still under the heel of an idle class, for whom they have to starve in order to produce surplus commodities to be disposed of in the markets of the world to pay this idle class their blood money.

This production of commodities for profit in the markets of the world must continue under any system short of Socialism, and must result in these crises. There may be efforts to control the production to avoid these crises, but the cure for over production will be worse than the disease. To limit production, with the improved tools introduced since the beginning of the war, will mean more unemployment and will create a position that will just as surely lead to the downfall of the system, as an unrestricted output of commodities must lead to a glut in the markets; thereby disrupting a system that is the most degrading humanity has ever had inflicted upon it.

No, palliatives won't do. It is like whitewashing a muck heap; break the whitewash and the filth is exposed beneath. The only cure is to expropriate those in possession. Confiscation has already been initiated under the present system by the taxation of incomes. Let us carry this to its logical conclusion and expropriate the expropriators, and get control of the tools of production and use them for production for use and not for profit.—"The Internationalist," South Africa.

## Unity Debate.

### Did the S. L. P. Fail to show a Spirit of Unity?

integrity and the honoring of agreements between sections of Socialists vitally necessary factors in the Socialist movement? What a calamity to our class it would be if the Socialists of different countries agreed to take concerted action in the event of a crisis, and when the crisis eventuated, failed to honor their agreements! Don't we, Socialists, regard the suppression and lying practised by the capitalist press as a crime against humanity? Is it any less a crime when Socialists commit the same offence? If it is not, what are we to think of the A.S.P. officials who not only dishonoured their agreements and suppressed part of our statement, but lied about the part they did publish?

Notwithstanding the manner in which the A.S.P. officials treated our statement, when their reply was published in the "International Socialist" of December 11th, 1915, and although it contained untrue statements, we published every word of it on the front page of the following issue of "The People." Here are both papers! Anyone in the audience can examine them! In the same issue (January, 1915) of our paper you will find our reply entitled, "A Rejoinder to the A.S.P.," which concludes with the following:

"NOTE.—Will the A.S.P. Executive now publish the suppressed portion of the former S.L.P. statement? Also the above statement IN FULL, and reply to the same?"

"(Signed), J. O. MORONEY,  
"General Secretary."

That request was never complied with. The whole of our second statement was suppressed. On different occasions, prior to the suppression of our official statements, the A.S.P. had attacked members of the S.L.P. through the columns of the "International Socialist" and suppressed their replies. Was that fair?

In the case of our official statements, the A.S.P. officials dishonoured their agreement, suppressed more than half our first statement on Unity, and lied about it, and suppressed the whole of our second statement. The S.L.P. honoured the agreement, published every word of the A.S.P. statement, and did all in its power to place all the important facts before the members of both parties in order to achieve Unity. Is there a comrade in the audience—I know Comrade Reardon would not—who would describe the suppression, lying and dishonouring of the agreement by the A.S.P. officials, as a manifestation of the "spirit of Unity?"

### S.L.P. AND UNITY OF THE INDUSTRIAL FIELD.

In 1907, the S.L.P. realised the vital necessity of the class-conscious, revolutionary, economic organisation of the working-class. It realised, as the late Daniel De Leon, of our Party in America, said, in his address, entitled "Unity," that the economic arm is indispensable to the revolutionary act of taking and holding the plants of production, and is the frame of the Government of the Co-operative Commonwealth. Since then (April 1907), the S.L.P. has done all in its power to establish and build up a sound economic organisation on the industrial field. It caused the I.W.W. (1905 preamble) Club to be launched on the 22nd October, 1907. Since that date the S.L.P. members assisted to form Clubs in Melbourne, West Wyalong, Cessnock and Lithgow. For over ten years the S.L.P. has advocated the organisation of the working class on the original preamble of the I.W.W., giving the I.W.W.—now W.I.I.U.—club space in "The People," assisting it to secure literature

### S.F.A.—A.S.P. AND UNITY ON THE INDUSTRIAL FIELD.

In 1912, when the anti-political I.W.W. was launched in this city, members of the A.S.P. formed part of its membership. And the A.S.P.—as an organisation—assisted to build up the anti-political I.W.W. against the industrial and political I.W.W. Even after the A.S.P. decided to endorse the Detroit I.W.W. on November 10th, 1913, not one member of its (except perhaps Com. Roche) joined the organisation (I.W.W. Club) propagating the principles which the A.S.P. professed to endorse.

When the A.S.P. wanted to fight against conscription in the early part of 1915, what organisation did it join forces with? The anarchistic I.W.W. When the S.L.P. wished to ensure united action to oppose the introduction of conscription in the following August, who did it approach? The A.S.P. Which action was the better manifestation of

the "spirit of unity?"

### FORMATION NEWTOWN W.I.I.U.

On August 28th, 1916, R. Everitt, an Executive member of the A.S.P., wrote to the General Secretary of the W.I.I.U. in America, and induced him—partly by false statements—to grant a charter to Everitt and others to form an Australian administration of the W.I.I.U. Everitt had—as a member of the A.S.P.—assisted to build up the anti-political I.W.W. He knew what a long and bitter struggle the I.W.W. Club had experienced. He knew that for years it had been—and was still—advocating W.I.I.U. principles. After the A.S.P. ceased to support the anti-political I.W.W., and had decided to endorse the Detroit I.W.W., Everitt and his supporters played the part of wait-a-while-flowers for two years and nine months until they were seized with an overwhelming desire to achieve unity on the industrial field by writing to America for a Charter and "authority" to establish a rival W.I.I.U. organisation. Every member of the Executive of the W.I.I.U. that was formed at Newtown was a member of the A.S.P.

The I.W.W. (now W.I.I.U.) Club, was, and is, based upon correct principles, and its Constitution provides for the launching of the Detroit—now W.I.I. Union. In publishing many thousands of pamphlets, holding propaganda meetings, etc., the club was doing propaganda and recruiting work vitally essential for the correct economic organisation of the working class. The W.I.I.U. at Newtown can do no more.

No scientific Socialist, or scientific Socialist organisation, has even contended that before people in any country can organise on correct lines they must get a "Charter" and "authority" from an organisation in another country. Had the people who formed the I.W.W. in Chicago in 1905 thought so, they would never have formed the I.W.W., because there was not in any country an organisation that could give them a "Charter" or "authority." Yet the chief pretext or justification advanced by Everitt and other members of the A.S.P. for forming a rival W.I.I.U. organisation here, was that the existing organisation had got "authority" and a "Charter" from America. They said, in effect, that they had got a piece of paper from America that the existing organisation (I.W.W.—W.I.I.U. Club) had not. Therefore, they contended they were justified in forming a rival organisation.

When a scientific Socialist is living in a country in which there exists an organisation based upon the principles in which he believes, should he join that organisation or organise a rival organisation? If he wished to act in the best interests of our class, he would join the existing organisation. If he wished to act in the best interests of the capitalist class—by confusing the workers—he would organise a rival organisation.

Someone has said that Com. Everitt's action in stabbing the Club from behind—by getting—partly by false statements—a "Charter" from America and launching a rival W.I.I.U. organisation—was clever. Perhaps it was! But was it honest? Was his action worthy of an earnest Revolutionary fighting for the unity of his class, or was it worthy of a W. M. Hughes? And yet Everitt is one of an Executive that accuses the S.L.P. of "failing to show a spirit of unity." If my opponent knows of an act more calculated to create or perpetuate disunity, than that action of Everitt and other A.S.P. members, I ask him to tell you of it.

You may ask, what has the forming of the rival W.I.I.U. organisation to do with the A.S.P.? I wish to be just. I understand that many members of the A.S.P. did not agree with Everitt's action—some of them have told me that they did not, and I believe them. But Everitt was then, and is now, a member of the A.S.P. Executive, those who composed the Executive of the W.I.I.U. at Newtown were members of the A.S.P., and the A.S.P.—as an organisation—acquiesced in the formation of this rival organisation by some of its members. Was the formation of the rival W.I.I.U. organisation a manifestation of the "spirit of unity?"

If, instead of supporting the anti-political I.W.W., etc., the A.S.P. had acted as the S.L.P. has done, there may not have been so many of the good fighters of our class in gaol to-day, and we would have a strong W.I.I. Union now. The A.S.P. is chiefly responsible for the non-existence of a strong W.I.I.U. in Australia.

(Continued next issue).



# The Axe to the Root.

By the Late James Connolly.

## INDUSTRIAL UNIONISM AND CONSTRUCTIVE SOCIALISM.

"There is not a Socialist in the world today who can indicate with any degree of clearness how we can bring about the co-operative commonwealth except along the lines suggested by industrial organisation of the workers."

"Political institutions are not adapted to the administration of industry. Only industrial organisations are adapted to the administration of a co-operative commonwealth that are working for the industrial union of all workers, and offers us even a theoretical constructive Socialist programme. There is no constructive Socialism except in the industrial field."

### Framework of the Future.

The above extract from the speech of a delegate to the National Convention of the Socialist Party, Delegate Stephen Editor of the "Wings" at Hancock, Michigan, so well embodied my ideas upon this matter, but I have thought well to take it as a basis for an article in explanation of the structural form of Socialist Society. In a previous chapter I have analysed the weakness of the craft or trade union form of organisation alike as a weapon of defence against the capitalist class in the everyday conflicts on the economic field, and as a generator of class consciousness on the political field, and pointed out the greater effectiveness for both purposes of an industrial form of organisation. In the present article I desire to show how they who are engaged in building up industrial organisations for the practical purposes of today are, at the same time, preparing the framework of the society of the future. It is the realisation of that fact that, indeed, marks the emergence of Socialism as a revolutionary force from the critical to the positive stage. Time was when Socialists, if asked how society would be organised under Socialism, replied invariably and airily, that such things would be left to the future to decide. The fact was that they had not considered the matter, but the development of the trust and organised capital in general, making imperative the industrial organisations of labor on similar lines, has provided us with an answer at once more complete to ourselves and more satisfying to our questioners.

### Political Institutions Obsolete.

Now to analyse briefly the logical consequences of the position embodied in the above quotation.

"Political institutions are not adapted to the administration of industry."

Here is a statement that no Socialist with a clear knowledge of the essentials of his doctrine can dispute. The political institutions of to-day are simply the coercive forces of capitalist society; they have grown up out of, and are based upon, territorial divisions of power in the hands of the ruling class in past ages, and were carried over into capitalist society to suit the needs of the class which that class overthrew the dominion of its predecessors. The delegation of the function of government into the hands of representatives elected from certain districts, States, or territories, represents no real natural division suited to the requirements of modern society, but is a survival from a time when territorial influences were more potent in the world than industrial influences, and, for that reason, is totally unsuited to the needs of the new social order, which must be based upon industry. The Socialist thinker, when he paints the structural form of the new social order, does not imagine an industrial system directed or ruled by a body of men or women elected from an indiscriminate mass of residents within given districts, said residents working at a heterogeneous collection of trades and industries. To give the ruling, controlling, and directing of industry into the hands of such a body would be too utterly foolish. What the Socialist does realise is that, under a Social Democratic form of society, the administration of affairs will be in the hands of representatives of the various industries of the nation; that the workers in the shops and factories will organise themselves into unions, each union comprising all the workers at a given industry; that said union will democratically control the

workshop life of its own industry, electing all foremen, etc., and regulating the routine of labor in that industry in subordination to the needs of society in general, to the needs of its allied trades, and to the department of industry to which it belongs; that representatives elected from these various departments of industry will meet and form the industrial administration or national government of the country. In short, Social Democracy, as its name implies, is the application to industry, or to the social life of the nation, of the fundamental principles of democracy. Such application will necessarily have to begin in the workshop, and proceed logically and consecutively upward through all the grades of industrial organisation until it reaches the culminating point of national executive power and direction. In other words, Social Democracy must proceed from the bottom upward, whereas capitalist political society is organised from above downward; Social Democracy will be administered by a committee of experts elected from the industries and professions of the land; capitalist society is governed by representatives elected from districts, and is based upon territorial division. The local and national governing, or, rather, administrative, bodies of Socialism will approach every question with impartial minds, armed with the fullest expert knowledge born of experience; the governing bodies of capitalist society have to call in an expensive professional expert to instruct them on every technical question, and know that the impartiality of said expert varies with, and depends upon, the size of his fee.

### Supremacy of Industrial Idea.

It will be seen that this conception of Socialism destroys at one blow all the fears of a bureaucratic State, ruling and ordering the lives of every individual from above, and thus gives assurance that the social order of the future will be an extension of the freedom of the individual, and not a suppression of it. In short, it blends the fullest democratic control with the most absolute expert supervision, something unthinkable of any society built upon the political state. To focus the idea properly in your mind, you have but to realise how industry today transcends all limitations of territory, and leaps across rivers, mountains, and continents; then you can understand how impossible it would be to apply to such far-reaching, intricate enterprises the principle of democratic control by the workers through the medium of political territorial divisions.

Under Socialism, States, territories, or provinces will exist only as geographical expressions, and have no existence as sources of governmental power, though they may be seats of administrative bodies.

(Continued in Next Issue.)

### SUMS RECEIVED.

P. Adler, 1/5; J. Morrison, 1/5; F. Gressley, 1/5; S. Chambers, 1/5; J. Lewis, 1/5; H. Lynch, 1/5; J. Stewart, 1/5; T. O'Malley, 1/5; C. Flick, 1/5; F. Grause, 1/5; R. Farrell, 1/5; G. Guzman, 4/5; M. Brennan, 4/5; K. Cropley, 1/5; D. Magway, 4/5; W. Geendess, 1/5; M. Marks, 1/5; H. Stevens, 1/5; L. Komisaroff, 1/5; E. Bridge, 1/5; J. Frechner, 1/5; J. Plunkett, 1/5; J. O'Donnell, 2/5; E. Byrne, 1/5; E. Seydler, 4/5; L. C. Jones, 4/5; W. Duffy, 2/5; K. Forbes, 1/5; H. Krappart, 1/5; W. Shepherd, 1/5; J. McConville, 1/5; Mrs. Birch, 1/5; Miss A. Crispe, 1/5; Mrs. Rolfe, 1/5; J. Kilburn, 1/5; J. Renaud, 2/5; N. A. Tucker, 1/5; J. T. Gibson, 1/5; Phil Campbell, 2/5; W. Bond, 2/5; H. Brown, 1/5; Miss L. Birtles, 1/5; J. Foulis, 1/5; C. McLaren, 1/5; E. Raasch, 1/5; L. Blane, 1/5; L. Fugger, 4/5; E. Davidson, 2/5; F. French, 4/5; A. McNeil, 1/5; W. Inch, 4/5; M. Matrinck, 2/5; West, 1/5; L. Brozza, 4/5; G. Reeve, 1/5; K. Clarke, 4/5; W. Smith, 1/5; Mrs. Hintze, 1/5; J. Gourley, 1/5; C. Hamblin, 4/5; T. Tasker, 1/5; D. Wittaker, 2/5; C. Plicher, 1/5; T. Scott, 1/6; V. Rowan, 2/5; R. Jeff, 1/5; C. Hamblin, 5/5; H. Warren, 1/5; J. Craig, 4/5; V. Craig, 4/5; J. Rice, 4/5; T. Gillett, 1/5; H. Kelly, 1/5; Peter Feros, 4/5; H. C. Stewart, 1/5; W. Kent, 1/5; P. Kurowski, 2/5; A. Nelson, 1/5; J. Sellers, 1/5.

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A. S. P.

## NEWS AND NOTES.

SYDNEY BRANCH.

The lecture on Sunday, 28th Oct., was delivered by Com. A. S. Reardon, his subject being "Evolution and Revolution and the Development of Society." The title is imposing, and the subject is certainly no light one to handle, and affords splendid scope for an interesting lecture. Com. Reardon dealt with the question in really interesting and instructive manner, pointing out that although evolution brought matters to a certain point, revolution was absolutely essential to bring about a complete change of system. The speaker also dealt in a convincing manner with the development of society from savagery to the present time, showing how the downfall of capitalism is inevitable, and urging the workers to organise in order to hasten it on.

Paper sales are still continuing satisfactory. Domain sales were increased several dozen on Sunday, and street meetings were the means of disposing of several dozen more.

A meeting of Sydney Branch is being held on Thursday, 8th November. Members are urged to be present, as business is important.

M. REARDON,  
Secretary.

### YOU WANT SOCIALISM.

Because it will make the interest of each the interest of all.

Because it will provide conditions under which each may have the best of food.

Because it will enable each to have the best of raiment.

Because it will ensure each the best of dwellings.

Because it will guarantee to all the best of instruction.

Because it will provide amusement for all.

Because the children will have the opportunity of developing all their faculties, regardless of wealth.

Because humanity will cease the struggle against each other for wealth, but will wage their struggle against the force of nature for wealth.

### "THE HARBOR."

By Ernest Poole.

Price 3/6. Posted 3/9.

From the Australian Socialist Party's Book Depot, 115 Goulburn St, Sydney.

### ESSAY COMPETITION.

We have decided to give two prizes for the best two essays on two set subjects. The prize winners will have the choice of a book from the list that will be submitted to them.

The two subjects will be published in the first issue of each month, and the M.S.S. must reach this office before the end of the month.

The essays are to consist of not more than one thousand words.

Write clearly in ink and leave plenty of room for editing.

Head essay with "Essay Competition," followed by the subject.

The essays will be judged: 1st, according to matter; 2nd, on general structure. We are endeavouring to find thinkers, not grammarians.

The winning essays will be published in next issue. The two subjects for this month are (1) Unemployment. (2) Thrift.

### W.I.U. HALL, HATTE'S ARCADE, NEWTOWN.

On Sunday night next, November 4th, Fellow Worker P. Drew will commence the first of a series of three lectures entitled "History and its bearing upon the working class movement."

The only working class paper is a Socialist paper. The "International Socialist" is admittedly one of the best.

### TO UNATTACHED SUPPORTERS.

Whoever you are, if you believe in Scientific Socialism, you must recognise the need for organisation. Why not set a good example to the workers whom you come in contact with, and whom we know you try to educate, by joining up with the A.S.P.

If there is no BRANCH in your locality, you can become a MEMBER AT LARGE, and thus become a REAL LIVE WIRE.

For further information, drop a line to the General Secretary, A.S.P., 115 Goulburn Street, Sydney.

### BRANCH DIRECTORY.

Any branch desiring matter published under the above heading, should write clearly what is needed and forward same to this office.

### BROKEN HILL.

Socialist Hall, Sulphide St.

All rebels making their way to the "Hall" will receive a welcome at the above address.

### MELBOURNE BRANCH.

17 Victoria St., Melbourne.

Library and Reading Room for members. Lectures held every Sunday Evening.

Economic Class every Wednesday evening. Visitors welcomed.

### MT. LARCOM.

Secretary, Chas. Jackson, Mt. Larcom, via Gladstone.

### NEWTOWN BRANCH.

Hall: Hattie's Arcade, King St., Newtown.

Library for Members. Business meeting held alternate Thursday evening.

### SYDNEY BRANCH.

Hall: 269 Pitt St., City.

Library for members. Lecture every Sunday evening. Debating class held every Monday evening. Business meeting every alternate Thursday evening.

Dance every Friday evening.

### AUSTRALASIAN SOCIALIST PARTY LITERATURE DEPARTMENT.

Ancient Society—Lewis H. Morgan; cloth, 6/4; posted, 6/3.

Britain for the British—R. Blatchford; paper cover, 6d.; posted, 7d.

Capital—Karl Marx; 3 vols., 8/- each; posted, 8/6.

Charles Darwin and Karl Marx—E. Aveling; paper, 3d.; posted, 4d.

Economic Discontent—Fether T. J. Haggerty; paper, 2d.; posted, 3d.

Economics of Socialism—H. M. Hyndman; cloth, 3/6; posted, 3/9.

Human Slaughter House—W. Lamazus; paper, 1/6; posted, 1/8.

Introduction to Socialism—N. A. Richardson; paper, 3d.; posted, 4d.

Love's Coming of Age—E. Carpenter; cloth, 1/6; posted, 1/8.

Landmarks of Scientific Socialism—Engels; cloth, 4/5.

Merric England—R. Blatchford; paper, 6d.; posted, 7d.

Mutual Aid—P. Kropotkin; paper, 1/6; posted, 1/8.

New Socialism. The—R. R. La Monte; paper, 6d.; posted, 7d.

Put up the Sword—Adela Pankhurst; paper, 2/6; posted, 2/9.

Positive School of Criminology—Enrico Ferri; cloth, 2/4; posted, 2/2.

Principles of Scientific Socialism—Rev. Vaie; paper, 1/-; posted, 1/1.

Right to be Lazy—P. Lafargue; paper, 6d.; posted, 7d.

Socialism the Goal of Civilisation—paper, 2d.; posted, 3d.

### IMPORTANT.

When ordering literature it is well to add the cost of registration (3d.). This is necessary to guarantee delivery.

Printed and Published by William Joseph Thomas, at 115 Goulburn Street, Sydney, for the Australian Socialist Party.